HARAMBEE FLAME

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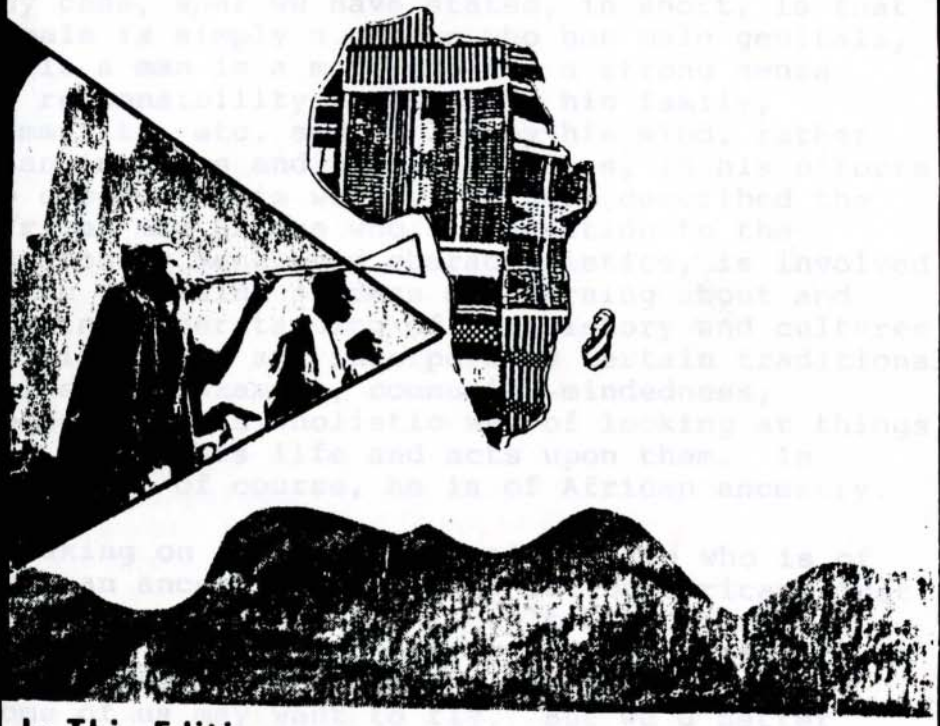

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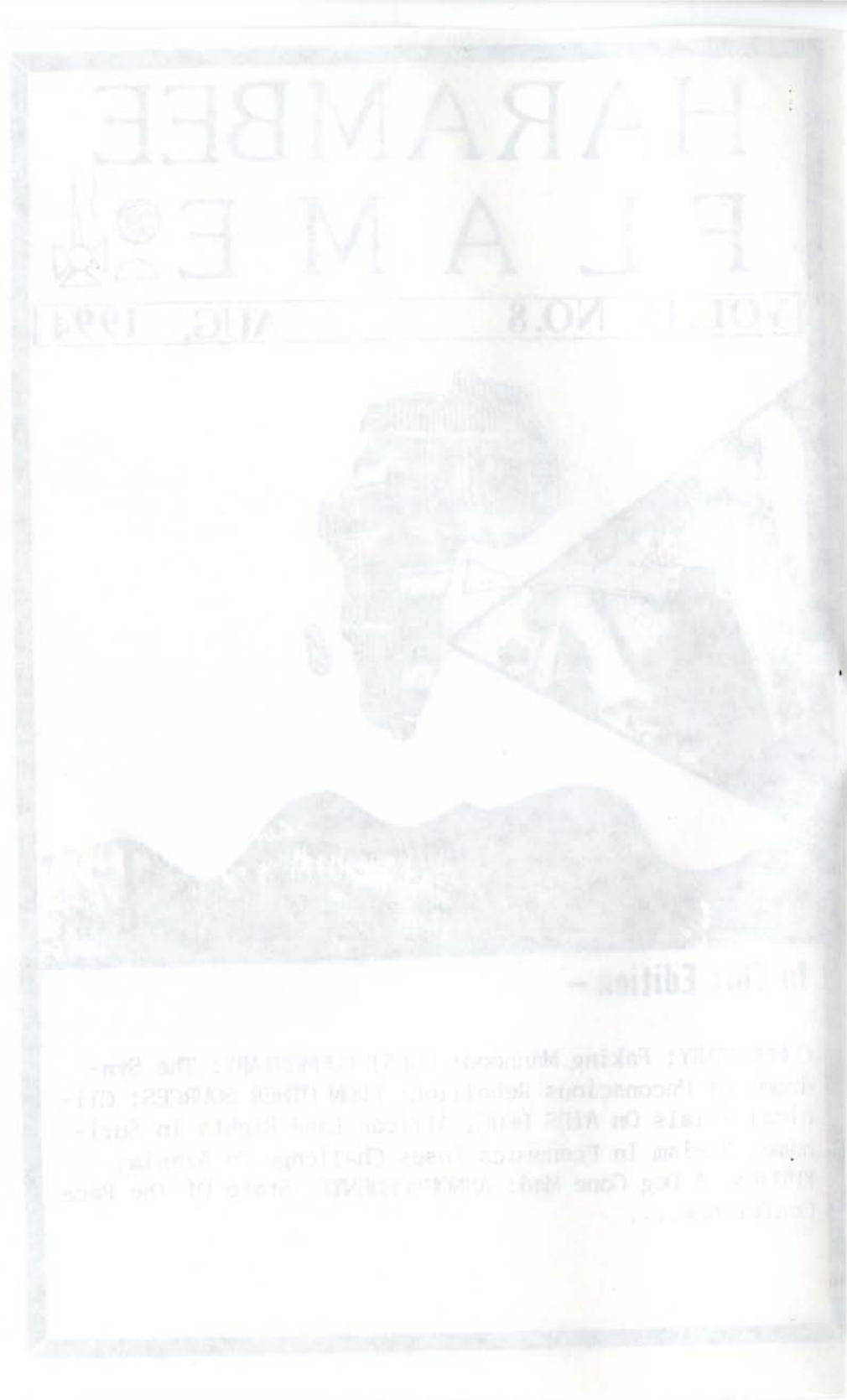


COMMENTARY

In prior editions of the FLAME, we have spoken of "African manhood" and, in so doing, differentiated between this and "black maleness." There are two books in particular that offer crucial insights into this matter: BLACK MEN: SINGLE, OBSOLETE, DANGEROUS? by Haki Madhubuti and VISIONS FOR BLACK MEN by Na'im Akbar. In any case, what we have stated, in short, is that a **male** is simply a person who has male genitals, while a **man** is a male who has a strong sense of responsibility to himself, his family, community, etc. and is led by his mind, rather than impulses and physical drives, in his efforts to cope with his world. We have described the **African** man as one who, in addition to the previously mentioned characteristics, is involved in an unceasing process of learning about and gaining understanding of the history and cultures of his people and incorporates certain traditional values(for example, community-mindedness, cooperation, a wholistic way of looking at things, etc.) into his life and acts upon them. In addition, of course, he is of African ancestry.

Speaking on a physical level, a male who is of African ancestry can't help but be African, just as a European(Caucasian) can't help being a European. But our behavior is only minimally determined by our physical characteristics. Some of us may want to fly. But we'd better get our butts into some planes because we can't behave like birds in this regard because we're not birds. That's basic. What determines, more than anything else, how we behave, how we function in society, is consciousness. A male who is of African ancestry and who has both the physical characteristics of manhood and those of an African will fail to act like a man or to operate according to a characteristically African value system and perceptions if he has the consciousness of a boy and that of a European.

A male can weigh 200 pounds, be well over six feet tall, have erections for days, and be as strong as a bull. But if he operates as though kicking ass or pulling the trigger on a gatt is the only way to solve conflicts and/or that getting into the pants of damned near every female who struts her stuff before him is a priority in his life, he is clearly not a man. He is not a man because he lets his impulses and urges rule his life. If he has African ancestry but shows no respect toward himself, African girls and women, his people generally, he plainly has no African consciousness. He is a boy trapped inside the body of a man and something other than an African hidden in the physical characteristics of an African heritage.

Such a fake man and unconscious African thinks of girls and women in general(including Africans) as "bitches" and "hos" while having not the faintest idea that, if females in general are "bitches" and "hos," his own mama must fall into that category. Such a fake man and unconscious African, when he gets an attitude against a Sister or Brother, strikes out initially with "nigga" or "black," without having the slightest notion that he is cracking on himself and his people as much as he is the person he's got the beef with. Such a fake man and unconscious African commonly spouts off at the mouth about how much he hates "the white man" but sells smack, crack, or other poison to his own people, doing to us what Europeans have been doing to us for hundreds of years--raining death and destruction down on us. In **words**, he hates "the white man." In **deeds**, he is the Caucasian's faithful errand-boy. Such a fake man and unconscious African wears a suit and tie, has high "educational" credentials, is often referred to as a "responsible leader"; and whenever called upon-oftentimes, he doesn't even have to be called-by a Caucasian(s) to publicly defend racism and injustice and/or attack an African whom Caucasians feel threatened by, he is at the ready, like

a loyal hound salivating at visions of biscuits from his master's hand.

Truth can sometimes be a foul-tasting medicine. But sometimes we need medicine.

GUEST COMMENTARY

The Syndrome Of Unconscious Rebellion

(Editor's Note: According to Dr. Yosef ben-Jochannan, what we now know as "Africa" was previously called "Alkebu-Lan" by the Ethiopians and Moors. The writer uses "Alkebu-Lan" and "Alkebulian" in place of "Africa" and "African.")

Many Alkebulians converted from Christianity to Islam in the 1940s, and they continue to do so today. Arabic names are being substituted for European "slave-names," with the intent of rebelling against the oppressor. In all actuality, they are unconsciously trading one slave name in for another slave name--of our Arabian oppressor. Some of the reasons for such unconscious decisions are as follows: 1) Alkebulians are not taking the time to put in a serious investigation of the Arabian influence on Alkebulian history. 2) Alkebulians are in such an identity crisis and need to be able to identify with self that the majority of us jump on the band wagon for the sake of having a religion and culture that we can call our own. 3) Due to the rush of grasping these foreign ideologies, we find ourselves indoctrinated, misinformed, and ignorant to certain facts of our history. 4) We worry so much and spend so much energy in investigating the Europeans' involvement in our oppression that we totally ignore the Arabian involvement. It is important to note that Arabians are not Alkebulians, and Alkebulians had a way of life long before the birth of Christianity or Islam.

Constantine I, the first Roman emperor to profess Christianity, initiated not only the evolution of the empire into a Christian state but also provided the impulse for a distinctively Christian culture. Around 325-339 A.D., Constantine called a council of Nicea concerning the Christian trinity and the Alkebuian trinity of **Osiris, Isis,** and **Horus** being concealed in the Christian ideology. This marks the starting point of the Christian faith being constructed out of Serapis worship. This same European Greek went on crusades propagating in the name of his Christian faith.

Around the year 639 A.D., the Arabian conquerer by the name of Amr led his invading army into the land of our Alkebulian ancestors. During this invasion, Arabs pillaged, killed, and enslaved our people. Due to previous invasions by Greeks, Romans, Persians, Assyrians, and numerous others with beliefs and practices similar to those of the Arabs, it was very easy for the Alkebulians to move from their original ways of life and adopt Islam. We must keep in mind that Islam is a derivative of Christianity and Judaism. Both these religions had already crept into some Alkebulian cultures through the establishment of foreign rule.

The ancient Alkebulian cultures practiced ways of life since before the founding of the earliest dynasties. The ancient Alkebulians were not dogmatic in their beliefs regarding the almighty creator. They recognized and respected the fact that there was a creator of all different tribes of people and that they could not force their beliefs upon other people. With Christianity and Islam, the fact that our Alkebulian ancestors had their own established beliefs and practices was not respected.

It is true that many of our ancestors converted to these foreign religions. It must also be

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization (Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope.

FROM OTHER SOURCES

Clinical Trials On African-Developed AIDS Drug

"Clinical trials sponsored by the National Institutes of Health(NIH) to determine the effectiveness of alpha-interferon treatments such as Kemron, Alferon and Lowferon are scheduled to begin in September, pushed back from the August 1 date projected in June.

"The trials will be overseen by NIH's National Institutes of Allergy and Infectious Disease(NIAD) in Rockville, Md. Kemron, founded in Kenya in 1991, was found to have positive effects on people with HIV, the virus which cause AIDS..

"The trials are being conducted following pressure from the National Medical Association(NMA), a Black physician's group. Some NMA members and Black doctors found that alpha-interferon treatments made AIDS patients feel better, gain weight and caused and increase in CD-4 cells, which the HIV virus decreased...

"NIH spokesperson Laurie Doepel said a study of alpha-interferon in 1993 by the World Health Organization found 'no effectiveness' in Kemron. However, conflicting reports from Black doctors warranted the clinical trials. If the drugs are found effective, companies manufacturing the treatments can apply to the Food and Drug Administration(FDA) for licensing, Ms. Doepel said...

"Dr. Barbara Justice, of the Abundant Life Clinic in New York, said opposition to the clinical trials has already begun. Anti-trials articiles have been printed in medical publications, said Dr. Justice. These trials are a first step toward breaking white-domination of the drug testing system, she said."

-from "Kemron Trials To Begin In September," page 2, Aug. 3 THE FINAL CALL(Chicago, IL.)

Africans' Land Rights At Issue In Suriname

"The largest maroon population in the western hemisphere is fighting its own government in Suriname, to maintain control of land inhabited by six African-descended groups for centuries. Maroon, Carib Indian and government representatives have formed the Council for the Redevelopment of Suriname in an attempt to unify the country. Surinamese Maroons have also forged a federation with Aluku Maroons in French Guiana to preserve their African-based culture.

"'These various groups rebelled against the planter class in slavery in the late 1600s through the early 1800s, and retrenched themselves deep in the Amazonian rain forest', says Gary Brana-Shute, a cultural anthropologist at George Washington University. 'There's lots of very valuable hardwood in the interior of Suriname, and also gold. The hitch now is that the Suriname central government is inviting in foreign investors'.

"The Maroon groups--the Saramaka, Ndjuka, Paramaka, Matawai, Kwinti and Aluku--are about 50,000 of the South American country's total population of 400,000..."

-from "Maroons Fight For Land In Suriname," page 14, Sept. EMERGE(Arlington, VA.)

Racism In Economics Poses Challenge To Azania

"The government calls it affirmative action, critics label it reverse racism; either way, President Nelson Mandela is trying to coax the business community into accepting that after decades of apartheid, Blacks need a leg-up the economic ladder.

"The Reconstruction and Development Program(RDP), the ruling African National Congress's multi-billion dollar blueprint

to level the playing field, says monitoring in terms of race and gender is necessary to ensure the disadvantaged have a chance in the new South Africa.

"Banks and their lending policies are coming in for particular scrutiny. The government plans to appoint a team of legislators, to be known as 'affirmative action monitoring mechanisms', which will ask for disclusure on details of lending on the basis of race, sex, and region.

"In anticipation of the outcry, Neil Morrison, the ANC's coordinator on financial and monetary affairs, said legislation might not be necessary if other solutions can be found...

"...the ANC's 'race monitors' have already drafted the legislation aimed 'to promote the avialability of credit to all credit-worthy applicants and to discourage red-lining', says Mr. Morrison...

"Around 70 percent of all lending to Blacks was either by stockvels or for hire purchase sales, according to Servaas vander Berg, professor of economics at the University of Stellenbosch..."

-from "South African Whites Reject Affirmative Action For Blacks," page 12, July 20 THE FINAL CALL

National State of the Race Conference

November 18-21, 1994 • Baltimore, Maryland

Theme:

"Taking Responsibility for the Reconstruction of the Black Community"

SORC Goals and Objectives

- to provide an overview and analysis of the Black freedom struggle in the U.S. since 1954 and an assessment of the current crises affecting the National African American Community as a basis for developing strategies for the survival and development of African people in this country and the world.

- to examine concrete models of community based movements, struggles, projects, organizations and agencies doing positive work at the grassroots level in communities across the country e.g. African centered education, community economic development, Black United Funds, youth organization and development, rites of passage programs, anti-racist violence and police brutality initiatives, anti-drug, crime and violence projects, the Urban Truce Movement, religion and liberation programs, etc.

- to provide an opportunity for information exchange and the linking up/networking of community based movements, organizations and institutions toward the goal of creating a national network of community based organizations.

- to raise the financial resources to build/strengthen the African American Institute for Research and Empowerment (AAIFRE) as the institution to carry-out the follow-up to the SORC and serve as the anchor for the national network of community organizations. AAIFRE is envisioned as a progressive African American research, policy, leadership training and technical assistance mechanism to serve grassroots organizations and movements in the U.S. and the Pan-African world.

- to equip SORC participants with the information and inspiration to return to their respective communities fired up with a renewed dedication to take responsibility for the reconstruction of the Black community by intensifying the struggle at the grassroots level.

KEYNOTE SPEAKERS, PANELISTS, WORKSHOP MODERATORS AND EDU-TAINERS

James Turner
Na'im Akbar
Conrad Worrill
Alton Mattox
Carl Upchurch
Danny Glover
Adjoa Aiyetoro
Elombe Brath
Sylvia Hill
Chuck Dee
Ron Walters
Rev. Calvin Butts
Kermit Eady
Jemadari Kamara
Mary France
Selywn Rogers
Bill Merritt
Dessima Williams
Ron Daniels

Sonia Sanchez
Ben Chavis
Barbara Sizemore
Bob Law
Sister Soujah
Min. Louis Farrakhan
Maya Angelou
Danny Bakewell
Damu Smith
Tom Porter
Imari Obadele
Nkechi Tiafi
Dick Gregory
Claire Cohen
KRS-I
Kalonji Olusegun
Linda Richardson
Samori Marksman
Leonard Jeffries

Haki Madhubuti
Betty Shabazz
Gwen Patton
Cong. Maxine Waters
Maulana Karenga
Janice Graham
Randall Robinson
Imhotep Gary Byrd
Charshee McIntyre
Chokwe Lumumba
Rev. Jerimiah Wright
Rev. Willie Wilson
Kathy Fluellen
Rick Adams
Rosemary Mealy
Arrested Development
Bob Stark
Don Rojas
Mtangulizi Sanyika

Honored Elders: Queen Mother Moore, John Henrik Clarke and Dr. Ben

*The above are among the persons being invited to be keynote speakers, panelists, workshop moderators, and edu-tainers at the SORC. Many of them have already confirmed their participation.

The National Black United Fund has agreed to serve as the repository and administrator of monies received from Major Patrons, pre-registration and vendors. Checks for Major Patrons, pre-registration, and vendors should be made payable to SORC/NBUF and mailed to: NBUF, 50 Park Place, Suite #938, Newark, NJ 07102 for further information call: 410-383-9555.

KUUMBA

A DOG GONE MAD

I once had a dog
small in size
the dog was cute
but turned vicious before I realized

I taught it to bark
to sit and to stay
as the dog grew large
it got more and more bad
this was the start of a dog gone mad

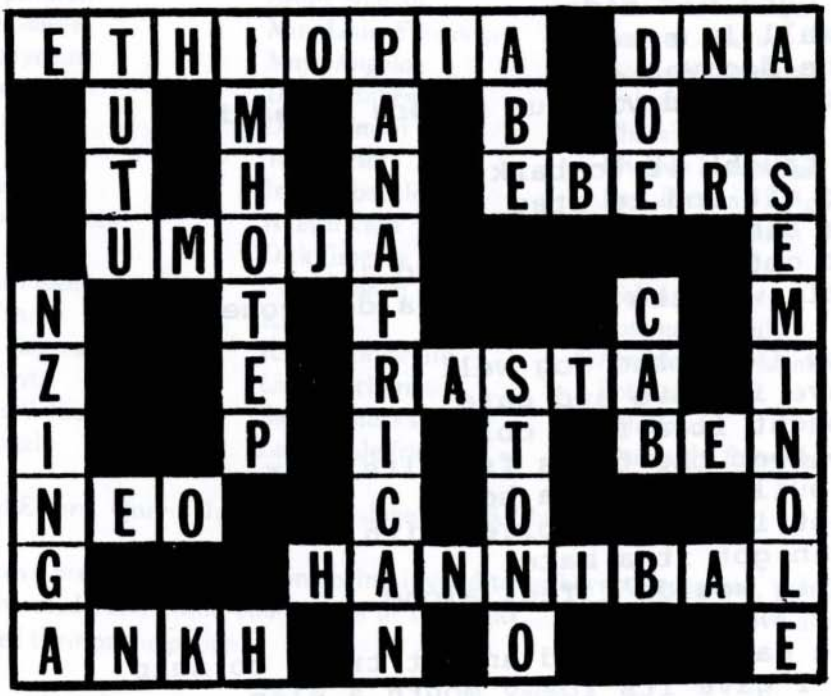
Now I fed the dog well
gave it love and care
bought it a flea collar
to keep the ticks from its hair
I built the dog a house
kept it well supplied with bones
even got it a mate
so it wouldn't feel alone

One day we played and it tried to snap
so I gave its foamy mouth a slap
this was a sure sign of a dog gone bad
yeah this crazy mutt was mad

What kind of disease had it caught
to take advantage of what I had taught
creating a devilish scene
to become devious as well as mean

(Cont. on page 14)

Solution to July Africentric Crossword Puzzle



noted that adoption of foreign cultural characteristics in language, religion, and so on commonly takes place because of war, conquest, or slavery. It was and is the defeated and the colonized who imitated and adopted the ways of the victors. A blatant example of this is the Native Americans of this country. They were conquered just like our ancestors. Now many of them are forced to adapt to a foreign culture on their own land.

We have to be very aware of our ancient past so that we can recognize foreign ideas posing as if they were our own.

-Clarence Stelly

It began to walk on two legs
and even began to think
strutting around like its breath didn't stink
and even though it started to steal
and to tell bald-face lies
I let it catch me by surprise
I fell under the mutt's attack
it put me in chains and took a whip to my back

That damned mutt looked at me and explained
"I will enslave your body and miseducate your brain
I will subjugate you in the worst way."
and it broke out in a sly smile to say
"cuz you taught me too much yesterday."

-Clarence Stelly

Brother Stelly is the Akewi (Librarian) for the Harambee Afrikan Cultural Organization.

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BACK IN TIME

As recently as 1978, the Nippon Corporation of Japan attempted to construct a miniature pyramid at Giza utilizing the methods attributed to the original builders. The plan was to quarry the stones using crude implements, transport them by rafts down the Nile, drag them from the river's edge, and then lift them into place with simple levers. However, once construction began the workmen were confronted with innumerable problems. The tools used to quarry the stones proved to be useless and were replaced by modern jackhammers; the rafts used to transport the stones sank in the Nile and steamboats were employed; finally, trucks were used to transport the stones to the work site after the use of manual labor proved to be fruitless.

Once at the work site, the laborers proved to be unsuccessful at lifting and positioning the stones. Power cranes and helicopters were called in to finish the job. Finally, the workers damaged more stones than they used, and those used in the construction of the pyramid were so poorly aligned that it became obvious to the engineers of the Nippon Corporation they had bitten off more than they could chew. Eventually, the Egyptian government intervened and ordered the dismantling of the pyramid because of the "unauthorized" use of heavy duty construction equipment.

Source: NILE VALLEY CONTRIBUTIONS TO CIVILIZATION by Anthony Browder

ANNOUNCEMENTS

On September 6th., 1994, the State Prison chapter of the Harambee Afrikan Cultural Organization will be holding its fall symposium. The theme for this year's program is "A Family Affair," which will be an exploration of problems facing African families in the U.S. today. The symposium will focus, not only on the negative forces confronting our families in this country generally, but on the situation of our families in the Omaha-Lincoln area in particular, especially as this situation relates to violence among our youth. If you are interested in attending, please write to the Harambee Afrikan Cultural Organization at P.O. Box 2500; Lincoln, NE; 68542-2500. Or you may call 471-3161 between 12:45 and 2:45, Monday through Friday. Ask for ext. 3380.

"Afrocentric Telecommunication Network(ATNET) is an electronic on-line information service which provides economical connectivity to the Internet. The network was created by **Software Management Systems, Inc.(SMS)** to enable Afrocentric and other people to establish dialogues, networking and communication avenues for the purpose of fostering quality support, achievements and prosperity in categories of: education, technology, health, politics, social, economics, entertainment, etc...ATNET is scheduled to go on-line October 1, 1994." For additional information, write to: SMS, Inc.; ATNET Services; 4835 Minnesota Lane North; Minneapolis, MN.; 55446. Or caLL (612) 550-2907.

AIM Magazine announces its annual short story contest. "We're looking for compelling, well-written stories with lasting social significance, proving that people from different backgrounds are more alike than they are different. [There is] a short fiction award of $100 for a previously unpublished story. Maximum length is 4,000 words. Deadline is Aug. 15. AIM Magazine; P.O. Box 20554; Chicago, IL.; 60619.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of the Cultural Affairs Committee) - Ajamu T'Shaka

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Eleto(Admin. Chrmn.) - Franklin Norman

Akowe(Secretary) - Hani Shaib

Akapo(Treasurer) - Kenny Walker

Akewi(Librarian) - Clarence Stelly

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.